

Since Land provided an entry for “God” and the “Holy Spirit,” this oversight is stark. Though there is an article on “Christology,” it cannot be viewed as an appropriate substitute for an article on Christ himself, since the other two members of the Godhead are included by name.

Since several significant events have occurred in the Adventist Church since the *Historical Dictionary* was published, a revised and updated third edition will be necessary. To name a few examples, the *Adventist Review* has become a monthly periodical (rather than weekly), the Review and Herald Publishing Association has ceased to operate as a printing press, the Institute of Archaeology at Andrews University began excavating an early Christian site in Sicily in 2014 (as well as maintaining its dig in Jordan), Ben Carson has unsuccessfully run for president of the United States, and more than 100,000 people have been baptized in Rwanda after a major evangelistic campaign in 2016. Since Land has passed away, the publisher will need to secure a new author so that the work can be continued.

Though Land’s *Historical Dictionary of the Seventh-day Adventists* could be improved in some ways, it is important to stress the significance of this publication. Land has presented Adventism and Adventist history well and has created an important reference tool for interested persons. His perceptive interpretation of people and events stands permanently within Adventist historiography; the *Historical Dictionary* is a credible sourcebook and will remain useful for years to come. Likewise, Rowman & Littlefield is commended for publishing an excellent volume that “will remove some of the mystery” of Seventh-day Adventism through Land’s well-informed inside perspective and ability to write “in terms that can be readily understood by outsiders” (xi). In short, Land’s *Historical Dictionary* receives my full recommendation.

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Laycock, Joseph P. *The Seer of Bayside: Veronica Lueken and the Struggle to Define Catholicism*. New York: Oxford University Press, 2015. xii + 250 pp. Hardcover, US\$31.95.

Joseph P. Laycock currently serves as assistant professor of religious studies at Texas State University. He has authored three books, including a novel, titled *Vampires Today: The Truth about Modern Vampirism* (Praeger, 2009), the book treated in the present review, and his most recent book, titled *Dangerous Games: What the Moral Panic over Role-Playing Games Says about Play, Religion, and Imagined Worlds* (University of California Press, 2015). In addition to these works, Laycock has published a number of articles in various academic journals, primarily on subjects that reflect his interest in paranormal activity, Zen Buddhism, or vampirism.

The present work under review, *The Seer of Bayside*, is outlined with seven chapters that chronicle the history of the Baysider movement (a divergent Catholic group that began with a prophetess named Veronica Lueken, in response to Vatican II) up to the present time. The first chapter provides the framework for Laycock’s work by building upon Benedict Anderson’s

concept of imagined communities. The author uses this premise to argue that the Baysiders are truly part of the imagined (i.e., unseen; not illusory or fake) Catholic community, despite certain tensions that remain with the established hierarchy. This chapter also outlines the significance of the “technologies of power” used by groups devoted to Marian apparitions; namely, the significance of sacred space and sound. Finally, Laycock provides information about his methodology, which involved ethnographic research as well as archival work.

Chapter 2 is devoted to Veronica Lueken, her first visions, and her new role as a Marian oracle. By comparison, Laycock also includes a significant amount of information about a forerunner to Lueken: Mary Ann Van Hoof. The third chapter discusses the “Battle of Bayside,” which was a contest fought over the sacred space surrounding the St. Robert Bellarmine Roman Catholic Church in Bayside, New York. Chapter 4 addresses how the Baysider movement formally organized after it was forced to relocate to Flushing Meadows and the liturgy and vigils that developed as a result. This is followed by an examination of the spread of Baysider beliefs around the globe, along with the Catholic Church’s reactions to this reality. The sixth chapter records events in the Baysider movement after the death of its prophet and seer, Veronica Lueken, in 1995 and concludes with some speculations about the possible outcomes of this divergent group. The final chapter wraps up with an exploration of what Laycock calls the “dance of deference and defiance”; that is, the colored relationship the Baysider movement has shared with the Catholic hierarchy regarding things that they have received and rejected from institutional leaders.

Laycock has done a fantastic job in crafting this book. It is well researched and will remain an important contribution to the study of religion generally and the study of prophetic religious communities in particular. Since the author used ethnographical and historical methodologies to conduct his study, a balanced perspective of the Baysider movement is presented with a refreshing blend of past and present perspectives. Laycock is to be commended for his objectivity and fair treatment regarding this controversial group.

Though this work is certainly recommended, it seems that *The Seer of Bayside* could have been improved in a couple of ways. First, the title of the book is somewhat misleading. When I first saw the book I assumed that it was a biography of Veronica Lueken. As I began to read, I quickly realized that this book was actually about the history of the Baysider movement, which began with Lueken in the 1960s. As this is the case, it would have been nice if the title reflected that reality more clearly. Perhaps something like “The Seer of Bayside: Veronica Lueken and the History of the Baysider Movement” would have been more appropriate. Nevertheless, this issue does not detract from the importance of Laycock’s contribution; it is merely a fleeting distraction.

Second, the author has not acknowledged Veronica Lueken’s use of the Bible in her prophecies. Numerous allusions to Scripture are found within the limited selection of statements cited in Laycock’s work. Of these, the author only acknowledged the *possibility* that Lueken may have referenced Rev 8:13 when she saw a black eagle in the sky that said, “Woe, woe, woe to the inhabitants of the earth” (33; cf. 3); but this was done in an endnote and

disregarded because “Baysider literature makes no mention of this connection” (204). Even if Baysiders themselves have not noticed allusions to the Bible in Lueken’s oracles, it is certainly evident that they exist. Lueken referenced Jonah 3:10; 4:11 incorrectly by claiming that God destroyed Nineveh, which was given alongside a remark of the destruction of Sodom and Gomorrah in Gen 19:23–29 (88). She alluded to Rev 9:1–11 with a reference to demons and the open abyss (102). Lueken also adverted to Rev 2:9 and 3:9 with a comment about the “synagogue of Satan” (113). It also seems likely that Lueken’s visions that commanded the silence of women in churches and the donning of female head coverings were influenced by her understanding of 1 Cor 11:1–16; 14:34–35; and 1 Tim 2:9–12 (34, 124, 168).

Though some may consider it unnecessary to acknowledge scriptural allusions like this, it seems quite beneficial if we are to understand Lueken and her message. For example, Lueken claimed that Mary told her that she would have “to face the red serpent.” Rather than unpack this allusion to Rev 12 (specifically, vv. 3, 9, and 14), Laycock simply suggests, “The phrase ‘red serpent’ indicated that Lueken was not only confronting demonic forces, but communist ones as well” (91). Though possibly a covert reference to communism, it seems more likely that Lueken was placing herself in the position of the woman in Rev 12 that fled from the red serpent’s face. This reading is more plausible, because Roman Catholics, such as Lueken, typically interpret this woman to be Mary, the mother of Jesus, because the woman also gave birth to a son that would rule all the nations (cf. Rev 12:4–5). Therefore, it seems that Lueken essentially identified herself with the Virgin Mary—the one supposedly talking with her—and her struggle with Satan, the red serpent. At best, Lueken could have meant her statement about the red serpent to be understood as a *double entendre* for communism and Satan, but the latter reading seems more overt.

Regardless of these two critiques, *The Seer of Bayside* is a foundational study of this new religious group, as it is the first objective work on Veronica Lueken and the Baysider movement. Laycock’s insights as a Roman Catholic scholar enabled him to wade through many references to Catholic liturgies and practices that non-Catholics would have easily missed. Furthermore, he was able to illustrate many of the commonalities that Marian apparition movements around the globe share with one another. These features, as well as many others not mentioned in this review, make *The Seer of Bayside* a valuable resource for scholars and proletarians alike.

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MacLeod, David J., *The Suffering Servant of the Lord: A Prophecy of Jesus Christ*. Dubuque, IA: Emmaus Bible College, 2016. ix+224. Softcover, US\$19.95.

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